# AN ACCOUNT

OF THE

# CONSECRATION,

BY ONE BISHOP,

A BISHOP "IN PARTIBUS,"

OF THE

FIRST ROMISH BISHOP

IN THE

UNITED STATES.

*A REPRINT, BY PHOTO-LITHOGRAPHIC PROCESS, OF A CONTEMPORANEOUS ROMISH PAMPHLET.*

NEW YORK:
REPRINTED IN FAC-SIMILE FOR THE HISTORICAL CLUB.
MDCCCLXXVI.

# A SHORT ACCOUNT
OF THE
# ESTABLISHMENT
OF THE
## New See of Baltimore in Maryland,
AND OF CONSECRATING THE
Right Rev. Dr. JOHN CARROLL first BISHOP thereof
*On the Feaſt of the Aſſumption*, 1790.
WITH A
# DISCOURSE
DELIVERED ON THAT OCCASION,
AND THE AUTHORITY FOR CONSECRATING THE BISHOP, AND ERECTING AND ADMINISTERING THE SAID SEE.

TO WHICH ARE ADDED

EXTRACTS from the different BILLS of RIGHT and CONSTITUTION of the UNITED STATES,—That Liberty of Conſcience is the Birth-right of every Man, and an Excluſion of any religious Teſt for ever.

LONDON:
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# A SHORT ACCOUNT

OF THE

# ESTABLISHMENT

OF THE

# *NEW SEE OF BALTIMORE.*

THE Roman Catholic religion was introduced into Maryland, together with the firſt ſettlers in the reign of Charles I. who granted that province to the Lord Baltimore a catholic nobleman, as a refuge for perſons of his religion from the ſeverity of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to reſtrain. A number of catholic gentlemen and others emigrated from England and Ireland with the hope of enjoying that repoſe in the new ſettlement, which was denied them in their native country. The unrelenting ſpirit of per-

lecution purſued them over the Atlantic. It deprived them of the juſt fruits of their labours, it debarred them from every poſt of truſt and profit in the colony which they had ſettled, it compelled them to maintain Proteſtant miniſters, and finally it enforced againſt them many of the Britiſh penal laws, from the cruelty of which they had fled. R. F. Andrew White an Engliſh Jeſuit of eminent piety and zeal accompanied the firſt coloniſts in 1632, and from that date till the late revolution the American catholics in Maryland and Virginia were conſtantly ſerved by Jeſuit miſſioners ſucceſſively ſent from England. About the year 1720 the R. F. Grayton and others introduced catholicity into Penſylvania, and it has ſince received a remarkable increaſe in that province. Since the peace of 1783 and the ſettlement of the American conſtitution, penal laws are no longer known, and Catholics enjoy an equal participation of the rights of human nature with their neighbours of every other religious denomination. The very term of *toleration* is exploded, becauſe it imports a power in one predominant ſect to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations

tions have reſorted to America, and they every where find an ample vineyard to cultivate. In this ſtate of religious freedom the clergymen judged it expedient to give ſtability and dignity to the catholic religion by the eſtabliſhment of a regular hierarchy, and they therefore petitioned from the Pope the creation of an epiſcopal See and the appointment of a dioceſan Biſhop. The Pope applauding their zeal graciouſly admitted their requeſt, and allowed them to elect their firſt Biſhop. The Rev. Dr. John Carroll who had been for ſome years the ſuperior of the miſſion was the object of their choice, and this Gentleman was accordingly appointed firſt Biſhop of Baltimore. Upon the receipt of his Bulls from Rome he immediately repaired to England where his perſon and merit were well known, and preſented himſelf for conſecration to the Right Rev. Dr. Charles Walmeſley Biſhop of Rama, ſenior Vicar Apoſtolical of the catholic religion in this kingdom. By invitation of Thomas Weld Eſq. the conſecration of the new Biſhop was performed during a ſolemn high Maſs in the elegant chapel at Lulworth Caſtle, on Sunday the 15th day of

of Auguſt 1790, being the feaſt of the Aſſumption of the Bleſſed Virgin Mary, and the munificence of that gentleman omitted no circumſtance which could poſſibly add dignity to ſo venerable a ceremony. The two Prelates were attended by their reſpective aſſiſtant prieſts and acolytes according to the rubric of the Roman Pontifical; the richneſs of their veſtments, the muſic of the choir, the multitude of wax lights and the ornaments of the altar concurred to increaſe the ſplendor of the ſolemnity, which made a laſting impreſſion upon every beholder. When the whole company was ſeated, the following ſhort addreſs was delivered to the congregation by one of the aſſiſtant Prieſts.

# A SHORT ADRESS,

DELIVERED AUGUST 15, 1790.

IN THE

## *CHAPEL OF LULWORTH CASTLE,*

AT THE CONSECRATION

OF THE RIGHT REVEREND

## *Dr. JOHN CARROLL,*

APPOINTED FIRST BISHOP OF THE NEW ERECTED SEE OF BALTIMORE IN NORTH AMERICA.

✠

OUR bleſſed Lord and Redeemer having defeated the powers of hell by the triumph of the croſs, formed to himſelf a kingdom on earth which was to conſiſt of the choſen of every nation, becauſe all nations were now become his own by right of conqueſt. The Sun of juſtice which roſe from the Eaſt, has in its progreſs enlightened every region of the globe, and the kingdom of Chriſt, the church, under the government of his Vicar and of paſtors

paſtors deputed by him, has ſucceſſively embraced the whole world. Ages ſucceed ages, empires ſubvert empires, but the empire of Jeſus Chriſt perſeveres ever one and the ſame, ever perſecuted and ever conquering, becauſe all human revolutions are entirely ſubſervient to it, and the formation of the kingdom of Chriſt is the ultimate object of the whole diſpenſation of providence in the government of this world. Never perhaps was this truth more ſenſibly evinced, than in the late violent convulſions, by which the hand of the Almighty has diſmembered the great Britiſh empire, and has called forth into exiſtence a new empire in the Weſtern world, the deſtinies of which, we truſt, are founded in his tendereſt mercies. For although this great event may appear to us to have been the work, the ſport of human paſſions, yet the earlieſt and moſt precious fruit of it has been the extenſion of the kingdom of Chriſt, the propagation of catholic religion, which heretofore fettered by reſtraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth. Already is catholicity extended to the utmoſt boundaries of the immenſe continent of America, thouſands are there earneſtly demanding catholic inſtructors,

and

and all penetrated with reverence for the apoſtolical See of St. Peter have concurred to demand, from his ſucceſſor a catholic prelate, whoſe knowledge and whoſe zeal may eſtabliſh the faith of Peter upon the ruins of thoſe errors, which the firſt inhabitants carried forth with them from this country. But if Britain infected them with error, we have the conſolation to know that their catholicity is alſo derived immediately from us; and as we in former ages received the faith of Rome from the great St. Gregory and our apoſtle St. Auſtin, ſo now at the interval of twelve hundred years, our venerable prelate the heir of the virtues and labours of our apoſtle, will, this day, by commiſſion from the ſucceſſor of St. Gregory, conſecrate the firſt Father and Biſhop of the new church, deſtined, as we confide, to inherit thoſe benedictions which the firſt called have ungratefully rejected. Glorious is this day, my brethren, for the church of God which ſees new nations crouding into her boſom; glorious for the prelate elect, who goes forth to conquer theſe nations for Jeſus Chriſt, not by the efforts of human power, but in the might of thoſe weapons which have ever triumphed in this divine warfare; he is not armed with the ſtrength of this world, but he

is powerful in piety, powerful in zeal, powerful in evangelical poverty and firm reliance on the protection of that God who ſends him. Glorious is this event, for his numerous ſpiritual children, to whom his virtues have long endeared him, comforting it is to us who have been long connected with him by the virtuous ties of education profeſſion and friendſhip; but in a ſpecial manner, my brethren, honourable and comforting is this awful ſolemnity to his and our common benefactor, the founder of this holy ſanctuary, which ſhall be revered through ſucceeding ages, even by churches yet un-named, as the privileged, the happy ſpot, from whence their epiſcopacy and hierarchy took their immediate riſe; and this precious diſtinction will be juſtly attributed to the protection and favour of the glorious mother of God, whoſe houſe it is*, and through whoſe patronage all chriſtian churches are founded. On this her greateſt ſolemnity, my brethren, it is your duty to implore the particular aſſiſtance of the great Queen of heaven; and while you are edified by the ſolemn rites with which the Catholic Church conſecrates her prelates, you will earneſtly ſollicit the

* It is dedicated to the B. V. Mary.

deſcent

deſcent of the Holy Ghoſt on the Biſhop elect, that like another Auſtin he may worthily fulfil the extent of the apoſtleſhip to which he is called, and when you implore for him the ſevenfold grace of the Holy Spirit, you will not fail to demand it through the interceſſion of her whom you daily ſalute, "Mother of divine grace."

In full confidence of her protection and bleſſing upon our miniſtry, we proceed to the ſolemnity of the Conſecration.

# THE AUTHORITY

## OF HIS HOLINESS

## *POPE PIUS VI.*

FOR CONSTITUTING THE

## New See of Baltimore in Maryland.

TRANSLATED FROM THE ORIGINAL.

FOR THE REMEMBRANCE OF POSTERITY.

WHEN from the eminence of our apoſtolical ſtation, we bend our attention to the different regions of the earth, in order to fulfil to the utmoſt extent of our power the duty which our Lord has impoſed upon our unworthineſs of ruling and feeding his flock; our care and ſolicitude are particularly engaged, that the Faithful of Chriſt who diſperſed through various provinces are united with us by Catholic communion, may be governed by their proper paſtors and diligently inſtructed by them in the diſcipline of evangelical life and doctrine. For it is our principle, that they who relying on the divine aſſiſtance have regulated their lives and manners, agreeably to the

the precepts of Chriſtian wiſdom, ought ſo to command their own paſſions as to promote by the purſuit of juſtice their own and their neighbour's ſpiritual advantage; and that they, who have received from their Biſhops, and by checking the intemperance of ſelf-wiſdom, have ſteadily adhered to the heavenly doctrine delivered by Chriſt to the Catholic Church, ſhould not be carried away by every wind of doctrine, but grounded on the authority of divine revelation ſhould reject the new and varying doctrines of men, which endanger the tranquility of government, and reſt in the unchangeable faith of the Catholic Church. For in the preſent degeneracy of corrupt manners into which human nature ever reſiſting the ſweet yoke of Chriſt is hurried, and in the pride of talents and knowledge which diſdains to ſubmit the opinions and dreams of men to the evangelical truth delivered by Jeſus Chriſt, ſupport muſt be given by that heavenly authority which is entruſted to the Catholic Church as to a ſteady pillar and ſolid foundation which ſhall never fail, that from her voice and inſtructions mankind may learn the objects of their faith and the rules of their conduct, not only for the obtaining of eternal ſalvation, but alſo for the regulation of this life and the

maintaining of concord in the ſociety of this earthly city. Now this charge of teaching and ruling firſt given to the apoſtles and eſpecially to St. Peter the prince of the apoſtles, on whom alone the church is built, and to whom our Lord and Redeemer entruſted the feeding of his lambs and of his ſheep, has been derived in due order of ſucceſſion to Biſhops, and eſpecially to the Roman Pontiffs, ſucceſſors of St. Peter and heirs of his power and dignity, that thereby it might be made evident that the gates of hell can never prevail againſt the church, and that the divine founder of it will ever aſſiſt it to the conſummation of ages, ſo that neither in the depravity of morals nor in the fluctuation of novel opinions the epiſcopal ſucceſſion ſhall ever fail or the bark of Peter be ſunk. Wherefore it having reached our ears that in the flouriſhing commonwealth of the Thirteen American States many faithful Chriſtians united in communion with the chair of Peter, in which the centre of catholic unity is fixed, and governed in their ſpiritual concerns by their own prieſts having care of ſouls, earneſtly deſire that a Biſhop may be appointed over them to exerciſe the functions of epiſcopal order, to feed them more largely with the food of ſalutary doctrine,

doctrine, and to guard more carefully that portion of the catholic flock; We willingly embraced this opportunity which the grace of Almighty God has afforded us to provide thoſe diſtant regions with the comfort and miniſtry of a Catholic Biſhop. And that this be effected more ſucceſsfully and according to the rules of the ſacred canons, We commiſſioned our Venerable brethren the Cardinals of the holy Roman church, directors of the Congregation *de propaganda fide*, to manage this buſineſs with the greateſt care, and to make a report to us. It was therefore appointed by their decree, approved by us, and publiſhed the twelfth day of July of the laſt year, that the prieſts who lawfully exerciſe the ſacred miniſtry and have care of ſouls in the united States of America, ſhould be empowered to adviſe together and to determine, firſt, in what town the epiſcopal See ought to be erected, and next who of the aforeſaid prieſts appeared the moſt worthy and proper to be promoted to this important charge, whom We, for this firſt time only, and by ſpecial grace permitted the ſaid prieſts to elect and to preſent to this apoſtolical See. In obedience to this decree the aforeſaid prieſts exerciſing the cure of ſouls in the United States of America, unanimouſly

unanimouſly agreed, that a Biſhop with ordinary juriſdiction ought to be eſtabliſhed in the town of Baltimore, becauſe this town ſituate in Maryland which province the greater part of the prieſts and of the faithful inhabit, appeared the moſt conveniently placed for intercourſe with the other States, and becauſe from this province Catholic religion and faith had been propagated into the others. And at the time appointed for the election, they being aſſembled together, the ſacrifice of holy Maſs being celebrated, and the grace and aſſiſtance of the Holy Ghoſt being implored, the votes of all preſent were taken, and of twenty ſix prieſts who were aſſembled twenty four gave their votes for our beloved ſon John Carroll, whom they judged the moſt proper to ſupport the burden of epiſcopacy, and ſent an authentic inſtrument of the whole tranſaction to the aforeſaid Congregation of Cardinals. Now all things being maturely weighed and conſidered in this Congregation, it was eaſily agreed that the intereſts and increaſe of Catholic religion would be greatly promoted, if an epiſcopal See were erected at Baltimore, and the ſaid John Carroll were appointed the Biſhop of it. We therefore, to whom this opinion has been reported by our beloved

beloved ſon Cardinal Antonelli Prefect of the ſaid Congregation, having nothing more at heart than to enſure ſucceſs to whatever tends to the propagation of true religion and to the honour and increaſe of the Catholic Church; by the plenitude of our apoſtolical power, and by the tenour of theſe preſent, do eſtabliſh and erect the aforeſaid town of Baltimore into an epiſcopal See for ever, for one Biſhop to be choſen by us in all future vacancies; and We therefore, by the apoſtolical authority aforeſaid, do allow, grant and permit to the Biſhop of the ſaid city, and to his ſucceſſors in all future times, to exerciſe epiſcopal power and juriſdiction, and to hold and enjoy all and every right and privilege of order and juriſdiction, and of every other epiſcopal function, and which Biſhops conſtituted in other places are empowered to hold and enjoy in their reſpective churches, cities and dioceſes, by right, cuſtom or by other means, by general privileges, graces, indults and apoſtolical diſpenſations, together with all pre-eminencies, honours, immunities, graces and favours, which other Cathedral Churches, by right or cuſtom, or in any other ſort, have, hold and enjoy. We moreover decree and declare the ſaid epiſcopal See thus erected, to be ſubject

or

or ſuffragan to no Metropolitan right or juriſdiction, but to be for ever ſubject immediately to us, and to our ſucceſſors the Roman pontiffs, and to this apoſtolical See. And till another opportunity ſhall be preſented to us of eſtabliſhing other Catholic Biſhops in the United States of America, and till other diſpoſitions ſhall be made by this apoſtolical See, We declare, by our apoſtolical authority, all the Faithful of Chriſt living in Catholic communion, as well eccleſiaſtics as ſeculars, and all the clergy and people dwelling in the aforeſaid United States of America, though hitherto they may have been ſubject to other Biſhops of other dioceſes, to be henceforward ſubject to the Biſhop of Baltimore in all future times; and to this Biſhop and to his ſucceſſors we impart power to curb and check, without appeal, all perſons who may contradict or oppoſe their orders, to viſit perſonally or by deputies all Catholic Churches, to remove abuſes, to correct the manners of the faithful, and to perform all things which other Biſhops in their reſpective dioceſes are accuſtomed to do and perform, ſaving in all things our own authority and that of this apoſtolical See. And, whereas by ſpecial grant, and for this

firſt

firſt time only, we have allowed the prieſts exerciſing the cure of ſouls in the United States of America, to elect a perſon to be appointed Biſhop by us, and almoſt all their votes have been given to our beloved ſon John Carroll Prieſt; We being otherwiſe certified of his faith, prudence, piety and zeal, foraſmuch as by our mandate he hath during the late years directed the ſpiritual government of ſouls, do therefore, by the plenitude of our authority, declare, create, appoint and conſtitute the ſaid John Carrol Biſhop and Paſtor of the ſaid church of Baltimore, granting to him the faculty of receiving the rite of conſecration from any Catholic Biſhop holding communion with the apoſtolical See, aſſiſted by two Eccleſiaſtics veſted with ſome dignity, in caſe that two Biſhops cannot be had, firſt having taken the uſual oath according to the Roman Pontifical. And we commiſſion the ſaid Biſhop elect to erect a church in the ſaid city of Baltimore, in form of a Cathedral Church, inaſmuch as the times and circumſtances may allow, to inſtitute a body of clergy deputed to divine worſhip and to the ſervice of the ſaid church, and moreover to eſtabliſh an epiſcopal ſeminary either in the ſame city

or elſewhere as he ſhall judge moſt expedient, to adminiſter eccleſiaſtical incomes, and to execute all other things which he ſhall think in the Lord to be expedient for the increaſe of Catholic faith and the augmentation of the worſhip and ſplendour of the new-erected church. We moreover enjoin the ſaid Biſhop to obey the injunctions of our Venerable brethren the Cardinals Directors of the ſacred Congregation *de propaganda fide*, to tranſmit to them at proper times a relation of his viſitation of his church, and to inform them of all things which he ſhall judge to be uſeful to the ſpiritual good and ſalvation of the flock truſted to his charge. We therefore decree that theſe our letters are and ever ſhall be firm, valid and efficacious, and ſhall obtain their full and entire effect, and be obſerved inviolable by all perſons whom it now doth or hereafter may concern; and that all Judges ordinary and delegated, even auditors of cauſes of the ſacred apoſtolical palace, and Cardinals of the holy Roman church muſt thus judge and define, depriving all and each of them of all power and authority to judge or interpret in any other manner, and declaring all to be null and void, if any

one,

one, by any authority, ſhould preſume, either knowingly or unknowingly, to attempt any thing contrary thereunto. Notwithſtanding all apoſtolical, general or ſpecial conſtitutions and ordinations, publiſhed in univerſal, provincial and ſynodical councils, and all things contrary whatſoever.

*Given at Rome at St. Mary Major, under the Fiſherman's Ring (Seal) the 6th day of November* 1789, *and in the* 15*th Year of our Pontificate.*

DUPLICATE.

L. S.

R. CARD. BRASCHI ONESTI.

# NOTES

## *TO THE*

## *FAC-SIMILE REPRINT.*

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The preceding pages, copied in fac-simile, by photo-lithographic process, for the HISTORICAL CLUB, from a very rare pamphlet secured in England by the Rev. Francis L. Hawks, D. D., LL. D., and now in the possession of the Rev. Wm. Stevens Perry, D. D., shew that, in marked contrast with the care taken that, at the Consecration of Seabury, and of White and Provoost, all should be done in accordance with the ancient Canons, the Romish hierarchy in this country began with a most irregular consecration, by *one* Bishop—a Bishop "*in partibus*," and this, as will be seen, authorized by a Papal Bull.

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Pages 20 to 32 of the pamphlet herewith reprinted, are taken up with "Extracts from the different Bills of Right and Constitutions of the Thirteen United States of North America; declaring Liberty of Conscience as the Birth-

right of all men. With copies of their Oaths of Allegiance and Trust."

It seems sufficient here, without reprinting these Extracts in full, to cite their Headings, which are, *verbatim et literatim*, as follows:

*New Hampshire Bill of Rights,—Part I. Article* 5. *Dated at Concord, Oct.* 31, 1783.

*Massachusets Constitution, Part I. Article* 2. *Dated at Cambridge, March* 2. 1780.

*Rhode Island Charter;—14th Charles II.*

*Connecticut signed the General Convention, esteeming any particular Declaration unnecessary.*

*New York Constitution, April* 20, 1777.—*Articles* 38. *and* 39.

*New Jersey Constitution,—July* 2, 1776.—*Art.* 18.

*Pensylvania Declaration of Rights,—Sept.* 28, 1776. —*Chap.* 1. *Art.* 2.—*Chap.* 2. *Sect.* 10.—*Sect.* 40.

*Delaware Declaration of Rights,—Sept.* 20, 1776— *Sect.* 2. *and* 3.—*Constitution, Art.* 22.

*Maryland Declaration of Rights,—Aug.* 14. 1776.— *Art.* 33. 35.—*Constitution, Art.* 55.

*Virginia signed the General Convention.*

*North Carolina—Dec.* 19. 1776.—*Declaration of Rights, Art.* 19.—*Constitution, Art.* 34. 40. 41.

*South Carolina signed the Convention.*

*Georgia Constitution—Feb.* 5. 1777.—*Art.* 56.

EXTRACTS from the GENERAL CONSTITUTIONAL DECLARATIONS of the THIRTEEN UNITED STATES of AMERICA, assembled in CONGRESS, September 17, 1787, and the 12th of their INDEPENDENCE.

It is curious to notice the evident satisfaction these Declarations as to liberty of conscience gave to English and American Romanists in 1790, and then read the *Encyclicals* of Gregory XVI, (August 13, 1832), and of Pius IX, (December 8, 1863), denouncing the "insanity" * of those who declare, that, "Liberty of conscience is the right of every man, and that this right ought in every well governed State to be proclaimed and asserted by the law," † and the 79th Article of the *Syllabus*, stigmatizing the error of those who deny "That the civil liberty of every mode of worship, and, the full power given to all of overtly and publicly manifesting their opinions, and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.‡

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* "Deliramentum."

† "Libertatem conscientiae et cultuum, esse proprium cujuscumque hominis jus, quod lege proclamari et asseri debet in omni recte constitutâ societate."

‡ "Civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendas, ac indifferentismi pestem propagandam."

Extract of a Letter from Dr Sherlock, Bp. of London, to ye Lords Commissioners of Trade & Plantations, Feb. 19. 1759

Soon after I was made Bp. of London, I went to wait upon ye King, & laid before him ye State of Religion in ye Plantations, & ye Necessity there was of settling a Bp. in those Parts. His Majesty heard me very graciously, upon which I asked him whether I might apply to his Ministers. He consented to it, but I never could have an Opportunity of meeting with ye Ministers. After frequent Delays & no Hopes of Success, I waited upon ye King again, & had his Leave to acquaint ye Ministers, that it was his Majesty's Pleasure, they should take into Consideration, (Here is a Blank in the Manuscript) This produced a Meeting at Newcastle House. The Meeting produced nothing. The last Effort I made, was by desiring ye King's Consent, that I might lay what I had to propose to his Majesty in Council, which accordingly was done 6 or 7 years ago, & I have heard nothing of it since

It may be asked, perhaps, why ye Present Bp. of London could not go on with his Jurisdiction abroad, as his Predecessors had done ever since ye Settlement of ye Colonies?

My Answer is, that if ye Jurisdiction had come to me on ye Foot of customary Usage, as it had done to my Predecessors, till Bp. Gibsons Time, I should have made no Difficulty of acting upon that Foot, & I doubt not, but those who came after me would have gone on in ye same Way. But when Bp. Gibson, for Reasons

best Reason to thereof, applied for a Patent, & y^e
Consideration thereof was referred to y^e Attorney
& Solicitor General, & they reported that y^e
Jurisdiction was in y^e Crown, & that y^e Pet^r of
London had no Right to meddle, it was Time
for me to consider y^e Danger that attends
y^e Invasion of y^e Prerogative of y^e Crown, which
could not be avoided, but by accepting a
Patent of like Tenor, with that which was
granted before, which I judged not proper
for me to do.

Extract from
a Letter of
Mr. Thurlow *
to
Comm^rs. of Trade
& Plantations
Feb. 13. 1757

Dear Sir  New York April 4th 1786

It is with peculiar pleasure that I send you the following Copy of a Letter which I have just had the Honor of receiving from the Secretary of Foreign affairs.—

The Convention of the protestant Episcopal Church in this State will be held on the Third Tuesday of next month— I hope your Printer will have it in his power before that time, to furnish me with a few Complete Copies of the New Prayer Book——

I am with the greatest Esteem Dr Sir
your most Affectionate Friend & very
Humble Servant ——
Sam.l Provoost——

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Grosvenor Square Jan.y 4.th 1786.—

Dear Sir,

A Day or two after the Receipt of your Letter of Nov.r 1.st and that of President Lee, which came with it I wrote to the Arch bishop of Canterbury, by Colonel Smith, for an Hour when I might have the Honor to pay my Respects to his Grace, and was answered very politely, that he would be glad to have the Honor of seeing me next Day, between Eleven and Twelve, accordingly I went yesterday, and was very agreeably received by a venerable and reverend Prelate, with whom I had before only exchanged Visits of Ceremony.——

I told his Grace that at the desire of two very respectable Characters in America, the late President of Congress

and the present Secretary of State) for the departments of foreign affairs. I had the Honor to be the Bearer to his Grace, of a Letter from a Convention of Delegates from the Episcopal Churches in most of the Southern States, which had been instituted to me open, that I might be acquainted with its Contents. — That in the Business Entrusted to the official Character having no Instructions from Congress, (as indeed from the Convention) but that I thought it most respectful to them as well as to his Grace to present the Letter in person. — the Archbishop answered, that all that he could say at present, was that he himself was very well disposed to grant the request desired of him was by no means one of those, who wished that Contentions should be kept up between the States Countries or between one Party and another in America, but on the contrary was desirous of doing every thing in his Power to promote Harmony and Good Humour. —

I then said that if his Grace would take the Trouble of reading two Letters from Mr Lee and Mr Gay, he would perceive the motives of those Gentlemen in sending the Letter to my Care. — I gave him the Letters which he read attentively, and returned and added that it was a great Satisfaction to him to see, that Gentlemen of Character and Reputation in the United States in which, for that the Episcopalians in the united States could not have the full and complete Enjoyment of their religious Liberties without it and he observed that it was also a great Satisfaction to him to have received this Mark from me upon this occasion. — and he would take the Liberty to ask me (if it were not an improper Question) whether the interposition of the English Bishops would not give uneasiness and displeasure in America. — I replied that my answer could be only that of a private Citizen, and in that Capacity, I had no Scruple to say, that the People of the united States in General would give a liberal & generous Toleration, I might indeed employ a stronger word and call it a right as the real Right of Mankind to worship God according to their Conscience. — But the whole that I could not see any reasonable Ground for Objection in that Expression, I thought there would be none of these Consequences.

His Grace was then pleased to say that the Clergymen of Character, especially a Clergyman, ought to be attended to, as it was the foundation of Government. —

Service for the 4th of July

With a Sermon before

Morning & Evening Prayer.

1. Ye shall hallow the ~~ye~~ year & proclaim Liberty throughout all the land unto all the Inhabitants thereof. It shall be a jubilee unto you, & ye shall return every man unto his possession, & ye shall return every man unto his family.

2. The Lord hath been mindful of us and he shall bless us; he shall bless them that fear him both small & great. O that men would therefore praise the Lord for his goodness and declare the wonders that he doth for the children of men.

Hymn instead of the venite

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

Who can express the noble acts of the Lord: or shew forth all his praise?

The works of the Lord are great: sought out of all them that have pleasure therein.

For he will not alway be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth, so great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.
Thou, O God, hast proved us: thou also hast tried us, even as silver is tried.
Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. —

Proper Psalms 118 – except v. 10 – 11, 12, 13, 22.d 23.d to conclude with v. 24.th ~~Psalm 125~~
1 Lesson: Deut: 8 – 2.d Less: Thess. 5. Verse 12.th – 23.d both inclusive. –

Collect for the day; ~~to be said immediately after Liturgy.~~
Almighty God who hast in all ages shewed forth thy power & Mercy in the wonderful preservation of thy Church, and in the protection of every nation & people professing thy holy and eternal truth and putting their whole trust in thee; We yield thee our unfeigned thanks & praise for all thy publick mercies and more especially for that signal and wonderful manifestation of thy Providence which we commemorate this day; Wherefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Thanksgiving for the day to be said after the General Thanksgiving.

O God whose name is excellent in all the earth and thy Glory above the heavens, who as on this day didst inspire and direct the hearts of our Delegates in Congress to lay the perpetual foundations of peace, liberty, & safety we bless and adore thy glorious majesty for this thy loving kindness & Providence, and we humbly pray that the desired fruit of this signal mercy may renew and encrease in us a Spirit of love & thankfulness to thee its only author a Spirit of peaceful submission to the laws & government

of

Revd Sir

I am just now favoured with a line from you, which I answer immediately. I am sorry that I am engaged to retire for Reading early to morrow or may. I would have waited on you myself on Saturday or on Monday, but that it is the appointed time for examining our Society, which leads me full employment from morning to night. If you stay a week or two longer in the town, we have an hour's conversation with you, with a great pleasure to.

I am Revd Sir
Your affectionate Brother & Servant
John Wesley

City Road
Janu 24. 1767.

I wished to have held a Conversation with
Mr Wesley, concerning his recent System of
-Spurting Arteries; & had conveyed to him a
Letter of Introduction for Mr Pilkington, with
that Design. But I conceived this Letter as a civil
Testimony of being treated with Kindness personally
by my Countrymen, & did not exhort any

To
The Rev.d Dr White
At Mr Porter's
In Derby Street Parliament Street
Westminster

BRISTOL, SEPT. 10, 1784.

# To Dr. COKE, Mr. ASBURY, and our Brethren in *NORTH-AMERICA.*

1. BY a very uncommon train of Providences, many of the Provinces of *North-America* are totally disjoined from their Mother-Country, and erected into Independent States. The Engliſh Government has no Authority over them either Civil or Eccleſiaſtical, any more than over the States of *Holland.* A civil Authority is exerciſed over them, partly by the Congreſs, partly by the Provincial Aſſemblies. But no one either exerciſes or claims any Eccleſiaſtical Authority at all. In this peculiar Situation ſome thouſands of the inhabitants of theſe States deſire my advice; and in compliance with their deſire, I have drawn up a little Sketch.

2. Lord KING's Account of the Primitive Church convinced me many years ago, That Biſhops and Preſbyters are the ſame Order, and conſequently have the ſame right to ordain. For many years I have been importuned from time to time, to exerciſe this right, by ordaining part of our travelling Preachers. But I have ſtill refuſed, not only for Peace' ſake: but becauſe I was determined, as little as poſſible to violate the eſtabliſhed Order of the national Church to which I belonged.

3. But the caſe is widely different between England and North-America. Here there are Biſhops who have a legal Juriſdiction. In America there are none, neither any Pariſh Miniſters. So that for ſome hundred miles together there is none either to baptize or to adminiſter the Lord's Supper. Here therefore my ſcruples are at an end: and I conceive myſelf at full liberty, as I violate no Order and invade no man's Right, by appointing and ſending Labourers into the Harveſt.

4. I

4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our Brethren in North-America: As alſo RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and adminiſtring the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the beſt conſtituted national Church in the World) which I adviſe all the Travelling-Preachers to uſe, on the Lord's Day, in all their Congregations, reading the Litany only on Wedneſdays and Fridays, and praying extempore on all other days. I alſo adviſe the Elders to adminiſter the Supper of the Lord on every Lord's Day.

5. If any one will point out a more rational and ſcriptural way, of feeding and guiding thoſe poor ſheep in the wilderneſs, I will gladly embrace it. At preſent I cannot ſee any better method than that I have taken.

6. It has indeed been propoſed, to deſire the *Engliſh* Biſhops, to ordain part of our Preachers for *America*. But to this I object, 1. I deſired the Biſhop of *London*, to ordain only one; but could not prevail: 2. If they conſented, we know the Slowneſs of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewiſe expect to govern them. And how grievouſly would this intangle us? 4. As our *American* Brethren are now totally diſentangled both from the State, and from the *Engliſh* Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, ſimply to follow the Scriptures and the Primitive Church. And we judge it beſt that they ſhould ſtand faſt in that Liberty, wherewith GOD has ſo ſtrangely made them free.

*JOHN WESLEY.*

of our country, and a spirit of fervent zeal for our holy religion which thou hast preserved & secured to us and our posterity. May we improve these inestimable blessings for the further advancement of religion, liberty and science throughout this land, till the wilderness & solitary place be made glad through us, and the Desert to rejoice & blossom as the rose.

This we beg &c.

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In the Proposed Book several changes and additions have been made in the Service, as followeth: the following Sentences replace that erased in the preceding Draft:

The Eternal God is thy refuge, and underneath are the everlasting arms. Deut. xxxiii. 27

Israel shall dwell in safety alone; The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. verse 28.

Happy art thou, O Israel; who is like unto thee, O people favoured by the Lord:- the shield of thy help, and who is the sword of thy excellency. vv. 29.

The proper Psalm is cxviii, except. 7. 10. 11. 12. v.

¶ The Epistle. Philippians, iv. 4.

Rejoice in the Lord alway; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts & minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things.

The Gospel.

¶ St. John viii. 31.

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed & were never in bondage to any man: how sayest thou then, Ye shall be made free? Jesus answered them: verily, verily I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

He hoped the Characters which should be recommended would be good ones.

I replied that there were in the Colonies in America, able men of Character altogether irreproachable, and that such and such only, I presumed would be recommended. — I then rose to take my Leave and his Grace then asked me, if he might be at liberty to mention that I had made him this Visit on this Occasion, I answered, certainly, if his Grace should judge it proper.

Thus Sir, I have fulfilled my Commission and remain as usual

Yours &c.

(Signed) John Adams

{Copy}

His Excellency John Jay Esqr

Reverend Sir, Chantilly in Virginia May 13th 1786

I have the honor to enclose to you the copy of a letter that I lately received from the hon. Mr Adams at the Court of London, in answer to a letter that I wrote to him from New York last Fall, by the desire of several Members of the Episcopal Convention that met at Philadelphia the last year. I am very happy Sir to find the Archbishop of Cantebury so favorably disposed to comply with the Memorial of that Convention to the Bishops of England, and I hope that this beginning will end in the right organization of our Church, the want of which hath hitherto greatly injured it. I have the honor to be with the highest respect and esteem, Reverend Sir your most obedient and very humble servant

Richard Henry Lee

Good Mr Peters

God be thanked, that you are come safe, & so much improved in your Health, and have left things in so comfortable a State in Pennsylvania. I heartily wish you all possible Benefit from the Waters at Scarborough: and shall be very glad to see you, and discourse with you about American Affairs. But I must beg you to lay aside all Forms, and that we may converse together as two plain men, who are fellow Servants. The Scheme for Bishops in our Colonies is in the Hands of the Kings ministers, who have promised to consider it, but have not yet declared their Thoughts concerning it. Dr Chandler hath lately made me a Visit, & told me that he shall make no Objection to it. If it suit your Convenience to take the Archbishop of York in your Way from Scarborough to London, you will do him a pleasure, and find him a very worthy and able man, and better acquainted, than any one here, with the State of our Plantations. I am, with much Esteem, & a Repetition of all good Wishes,

Your loving Brother

Tho. Cant.

Lambeth, Aug. 11. 1764.

Brodsworth May. 28. 1765

Dear Sr

I rec'd the favor of your letter of the 18th in due time allowing for its coming thro' London & yesterday I was favored &c. y.s of the 23d — I came out of town later y.n I designed, but too early to see anything finished ab.t any part of the American affairs. How great are the important calls, that that country makes for order & due government, in the new acquisitions, & particularly. I think your thought ab.t limiting the scheme of y.r company, to begin it in Canada might do very well. But what signify the endeavors of the best friends of that country & consequently of this; except there is alacrity & foresight in those who are to execute whatever is planned? — I ought not to despair: but I cannot help having many unhappy thoughts upon the neglect of that great Empire, which will wound or weaken, as to regard to the Mother Country, if it is not properly nourished & supported. What may be produced in time, I cannot say: but your knowledge of that country will be of great service to those that wish well to it. You know my inclinations, & they are always ready; but I can do no more than plan, as well as my poor judgment will allow me — I shall be here till July & then at Wentworth & always glad to see you as I am with true regard Dr Sr most affectionate & faithful humble Servt

R Edwin